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NATURAL HISTORY MUSEUM OF
LOS ANGELES COUNTY



THE AFRICAN PRESENCE IN MEXICAN NATIONAL IDENTITY

"When I arrived in Mexico about two decades ago to begin research on the early history of Africans and their descendants there, a young student politely told me that I was embarking on a wild goose chase. Mexico had never imported slaves from Africa, he said, fully certain that the nation's peoples of African descent were relatively recent arrivals."

COLIN A. PALMER

MEXICO IS COMMONLY VIEWED as a *mestizo* country, the successful result of the intermixing of its pre-hispanic Indians and their Spanish conquerors. In fact, *mestizo*—as an ideology—has been an official doctrine of the post-revolutionary Mexican state that began moving toward consolidation in the 1930s. The Indian and Spanish contribution to the creation of Mexican national identity is an unquestionable reality. But a third component of that identity has less often been taken into consideration: the presence and representation in Mexico of people of the African diaspora.

Africans arrived in the Mexican territory during the 300-year colonial period between 1521 and 1821. Their coming was mainly a result of the slave trade and the increasing labor needs of Spanish colonists. Africans were scattered throughout the territory, although heavily concentrated in labor intensive work areas such as sugar estates, silver mines, *obrajes* (sweatshops), and domestic urban services. The total

number of African slave laborers that arrived from 1521 to 1817, when the slave trade was abolished, is generally estimated to be around 200,000.

Today, even for many Mexicans, the historical presence of African peoples in Mexico is largely unknown and ignored. Nevertheless, recognizable communities of Afro-Mexicans persist and endure in the country. Only recently—partly as a result of the celebration of the quinqucentennial of the arrival of Columbus—has the "Third Root" (the African component of Mexican society) begun to be recognized. Communities of people of African descent are relatively small, rural, and to some extent isolated. Although figures purporting to represent the number of people of African descent in the country are not very reliable, estimates are that around 1 percent of Mexico's total population of 80 million can be identified as being of African origins.

African Mexicans are often identified as *Afromestizos*: like people of African descent everywhere, the process of *mestizaje* is evident, although their distinctiveness phenotypically is unquestionably African in origin. The communities of African peoples in Mexico are also characterized by a distinctive culture and by African "biological remembrances," to use René Dubos' term as a way to allude to shared physical or physiognomical characteristics.

Mexicans of African descent are geographically concentrated in two areas along the central coasts of the country: in central Veracruz on the Gulf coast, and along the Pacific coast—in the area known as Costa Chica,

located in the states of Guerrero and Oaxaca. The communities of Mata Clara and Coyolillo are two examples of towns in Veracruz with relatively large African Mexican populations. In the Costa Chica region several settlements have a strong African presence, including the state of Guerrero's Huehuetan, San Marcos, Cuajinicuilapa, Maldonado, San Nicolás, and Cruz Grande, and the state of Oaxaca's Tacubaya, Lo de Soto, Santo Domingo, Corralero, and Pinotepa Nacional.

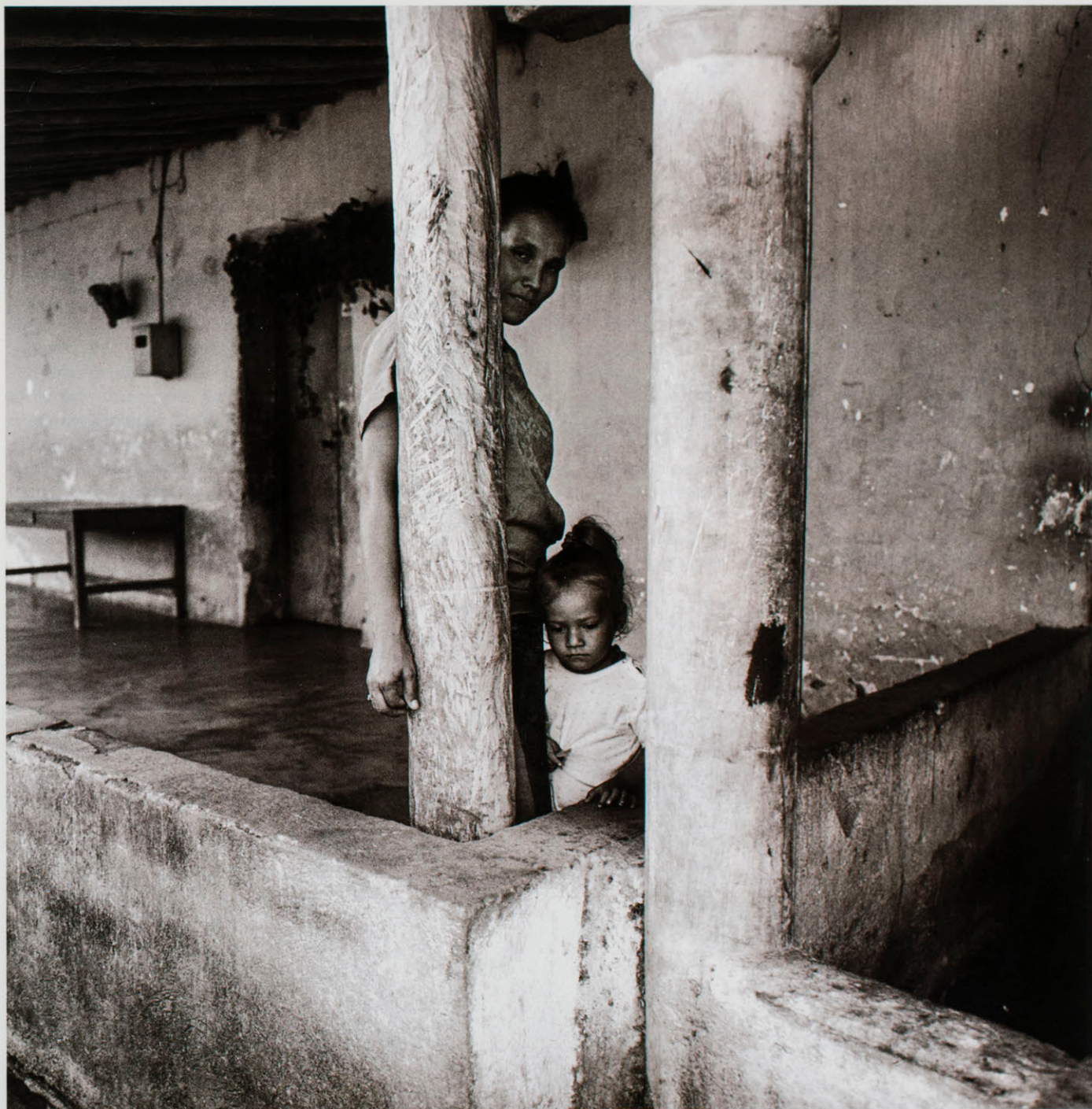
MAROONAGE, "THE CONDITION OF LIVING as a fugitive slave," is one of many factors that contributed to community coherence and therefore to the maintenance of distinctiveness in Mexican communities of African descent. Maroonage in New Spain, as in other places in the Americas, was a constant and important phenomenon throughout the colonial period. As early as 1523, maroons were reported in the area of Oaxaca, where they had fled to escape slavery.

The flight of freedom-seeking Africans often led to the establishment of communities in places of difficult access, where the maroons resisted the attacks of armies and slave owners who sought to recapture them. Generally, these communities were eradicated, but occasionally they succeeded not only in surviving but also in getting official recognition as legal towns. Extensive research on the African diaspora in other areas of the Americas has demonstrated that maroon communities were not unusual. Indeed, they were important elements in the New World reproduction and maintenance of distinctive African peoples and cultures. In Mexico there are at least two notable examples of this kind of developmental process, where Africans acting in their own interest transformed themselves into viable communities. In each of these places, people of African descent managed not only to resist and defeat military attacks but also to negotiate successfully with the colonial Mexican state: they obtained their freedom and the recognition of their towns from royal officers.

San Lorenzo de los Negros (later named San Lorenzo Cerralvo and now



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called Yanga) is one of the most celebrated and famous cases. In 1570 in the area of Cordoba and Orizaba in central Veracruz, a slave revolt was led by an enslaved African named Yanga (also known as Ñanga or N̄anga). After unsuccessful attempts to defeat him, Spanish authorities finally decided to negotiate their demands in 1608. The community was then physically moved several times, and in 1655, was established in its current location. In 1932, the town was re-named in honor of Yanga.

The case of Mandinga (later named Nuestra Señora de Guadalupe de los Morenos de Amapa or Pueblo Nuevo de la Real Corona) is a similar one. In 1735, enslaved Africans in the area on the borders of the modern states of Veracruz and Oaxaca held several major uprisings. Eventually, some of the runaway slaves moved to an old maroon sanctuary located in the mountains in the margins of the Amapa river. In that place, African maroons established six communities, including Palacios

Photographs by Tony Gleaton:

OPPOSITE

The Dolls, El Ciruello, Oaxaca, Mexico.

ABOVE

Between the Columns, El Ciruello, Oaxaca, Mexico.

COVER: *Untitled (detail), Limon, Honduras.*

Copyright 1992, Tony Gleaton

"History has not been kind to the achievements of African peoples in Mexico. It is only within recent times that their lives have been studied and their contributions to Mexican society illuminated. Suffice to say, contemporary Black Mexicans can claim this proud legacy and draw strength from it, even as they become a shrinking part of their country's peoples."

COLIN A. PALMER

de Mandinga. As in the case of San Lorenzo de los Negros, former slaves living in Mandinga successfully struggled to gain their liberty and achieve recognition as an established settlement.

The picture that emerges from the study of these two cases is one of a strong African community that exhibited what may in retrospect be viewed as contradictory tendencies.

■ On one hand, even before they got their freedom, African peoples managed to develop viable relations with the local Spanish authorities in a way that allowed them to use degrees of freedom to strengthen their position. Maroons some-

times engaged in mutually advantageous business relations with the Spanish district magistrate. In the vanilla trade, for example, they helped the magistrate maintain a monopoly; in return, the maroons received protection and assistance from him in their negotiations with higher officials of the Crown.

■ On the other hand, in the case of both San Lorenzo de los Negros and Mandinga, free Africans had to agree, in exchange for their freedom and royal recognition, that no more runaways would be provided shelter in their towns. Exhibiting a colonial-capitalist aptitude, maroons often helped return fugitives to their owners

for a fee. As ironic and contradictory as this action appears, it was part of the deal made with the colonial authorities.

It may be argued, however, that these actions directly aided the development of maroon communities. Over time, these communities evolved from groups of runaway slaves, composed almost entirely of adult males—highly mobile and dependent upon marauding for their survival, to more settled and independent heterogeneous bodies seeking alternative economic and political strategies to survive. Were they trapped in this contradiction? How imperative was it for these African people to forge a wider solidarity with other freedom-seek-



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ing peoples in order to survive as individuals and as a group? How, in fact, did their arrangement with the Spanish authorities work in reality? Was there, for example, any possibility for the existence of an “underground” network to circumvent the arrangement?

In other cases, such as in the Costa Chica region, maroons joined pre-existing communities of people of African descent where they remained safe by reason of their isolation. Examples include Cuajinicuilapa, San Nicolás, and Maldonado in the modern state of Guerrero. There, maroons coming from Huatulco and the sugar estates of Izucar joined free Africans and slaves who were settled in the cattle and cotton estates.

THROUGHOUT THE COLONIAL PERIOD, maroon communities became mixed towns that included Indians, Spaniards, and *mestizos*. Such diversity has contributed in many ways to the physical persistence of communities of African descent in Mexico. Yanga, for instance, cannot today be strictly called a community of African descent. Yet the earlier form of this community has played a crucial role in the area. Its very name and the existence there of a statue of Yanga can, in objective terms, contribute to a recognition of a history involving the African “Third Root”; the statue is a physical reminder of the African origins of an important sector of the population. Yet the monument only externalizes the memory in geographical space. Perhaps in the future it will be possible to see greater retrieval of the experiences of African people as a meaningfully recognized aspect of Mexican history and national identity.

Recently, local authorities in Yanga have attempted to manipulate this past, organizing a carnival in celebration of the “foundation of the first free town of the Americas.” African diplomats of the Ivory Coast have been honored guests at this celebration, which features a parade characterized by local distortions of “Africanness.” Observed at the carnival in 1989, however, was a group of *fromestizo* dancers from the community



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of Mata Clara: their presence was the most legitimate aspect of this imagined and reconstructed past.

Our institution, the African Diaspora Research Project of Michigan State University, shares with researchers in many parts of the world an interest in facilitating greater understanding of the past, present, and future of African peoples in Mexico and throughout the Americas as well as in India, the Middle East, and other locations. One of the underlying objectives we all hold is to create stronger recognition of the historical memory and ongoing experiences of African peoples as significant and valued roots in national identities in these diverse locales. We also continue to work to uncover the socio-cultural, political, and economic dimensions that are so critical to understanding aspects of identity formation among peoples of African descent themselves.

Historically, what does it mean to develop a definition of self and community—as a group and as individuals of African descent—in the particular demographic configuration of colonial and contemporary Mexico? The Mexican experience may provide insights into the nature of race and class factors in identity formation in other subpopulations of the African diaspora.

RUTH SIMMS HAMILTON AND JAVIER TÉLLEZ

Dr. Ruth Simms Hamilton is professor of Sociology and Urban Affairs Programs at Michigan State University and Principal Investigator and Project Director for the university's African Diaspora Research Project. Her work at the university and her studies of Africa and the African diaspora have earned her a number of awards and

*honors, including the 1987 Distinguished Faculty Award of the Michigan Association of Governing Boards and the 1991 Distinguished Scholar Award of the Association of Black Sociologists. She has served on the Study Commission for the U.S. Policy Toward Southern Africa and is a Trustee Emeritus of the Carnegie Corporation of New York. This article is based on research she has conducted with Javier Téllez, a Ph.D. candidate in the Department of Anthropology at Michigan State University and a research assistant with the African Diaspora Research Project; the article originally appeared in *Conexões*, the publication of the ADRP, and is reprinted with permission of the ADRP and Michigan State University.*

*“The most important aspect of my portraits,” says Los Angeles-based artist Tony Gleaton, “is the giving of a narrative voice by visual means to people deemed invisible by the greater part of society and, in so doing, crafting an ‘alternative iconography’ of beauty, family, love, goodness . . . one that is parallel to but outside the bounds of European-based art, one that is inclusive, not exclusive.” Mr. Gleaton’s photographs are in the collections of the National Museum of American Art, the Los Angeles County Museum of Art, and many other institutions, and his work has been exhibited throughout the U.S. and Mexico. The images shown here are from his project entitled *Tengo Casi 500 Años* [Almost 500 Years]: Africa’s Legacy in Mexico, Central and South America. A selection of Mr. Gleaton’s photographs is on view in the Exposition Park museum through 1997.*

*The text by Colin A. Palmer is from *Africa’s Legacy in Mexico: Photographs by Tony Gleaton* (Smithsonian Institution Traveling Exhibition Service, 1993); reproduced with permission.*

Photographs by Tony Gleaton:

OPPOSITE

Family of the Sea, Livingston, Guatemala.

ABOVE

Untitled (detail), Livingston, Guatemala.

KWANZAA

A Celebration of Family, Community, and Culture

The struggle is none other than to rescue and reconstruct Black history and culture, to shape them in the people's image and best interest, and to self-consciously contribute to the forward flow of African and human history.

KWANZAA, THE AFRICAN AMERICAN holiday celebrated from December 26 through January 1, is grounded in the traditional agricultural or "first-fruits" celebrations of Africa. Kwanzaa is a time for the ingathering of the people, for celebration of their heritage and their achievements, for reverence for the Creator and the Creation, for commemoration of the past, for recommitment to their ideals and values, and for honoring and rejoicing in the goodness of life.

Kwanzaa was created in the 1960s, in the midst of the Black Liberation Movement. The holiday was conceived in the context of The Organization Us as a way to create, recreate, and circulate African culture as an aid in building community, enriching Black consciousness, and reaffirming the value of a cultural grounding for life and struggle. Kwanzaa was created out of Kawaïda, a communitarian African philosophical framework that argues that the key challenge for Black people is the challenge of culture; Kawaïda—an ongoing synthesis of the best of African thought and practice in constant exchange with the world—states that what Black people must do is to discover and evoke the best of their culture, both ancient and current, and use it as a foundation for bringing into being models of human excellence and possibilities to enrich and expand the people's lives.

Kwanzaa is now celebrated by millions of people of African descent throughout the world. As a cultural holiday, it is practiced by people from all religious traditions, all classes, all generations, and all political persuasions, on the common ground of their Africanness in all of its historical and current diversity and unity.

LIKE THE FIRST-FRUIT CELEBRATIONS of Africa, Kwanzaa is organized around five fundamental activities, which are informed by ancient views and values that reaffirm and reinforce ideals of family, community, and culture.

Kwanzaa is first of all a time of ingathering. It is a bringing together of the most valuable fruit or product of the culture—its living human harvest, the people them-

selves. During Kwanzaa, the family and the entire community renew and reinforce the bonds between them. The values and the practice of the holiday promote communion and sharing and stress the need, in the midst of differences and diversity, to constantly seek—and stand together on—common ground.

Next, Kwanzaa is a time of special reverence for the Creator and Creation, of thanksgiving for the good of life and for life itself. As a harvest celebration, Kwanzaa is a time for special appreciation for the earth and all that is on it—living things as well as natural resources. During Kwanzaa, the people recommit themselves to protecting and preserving the earth and to relating rightfully to the environment.

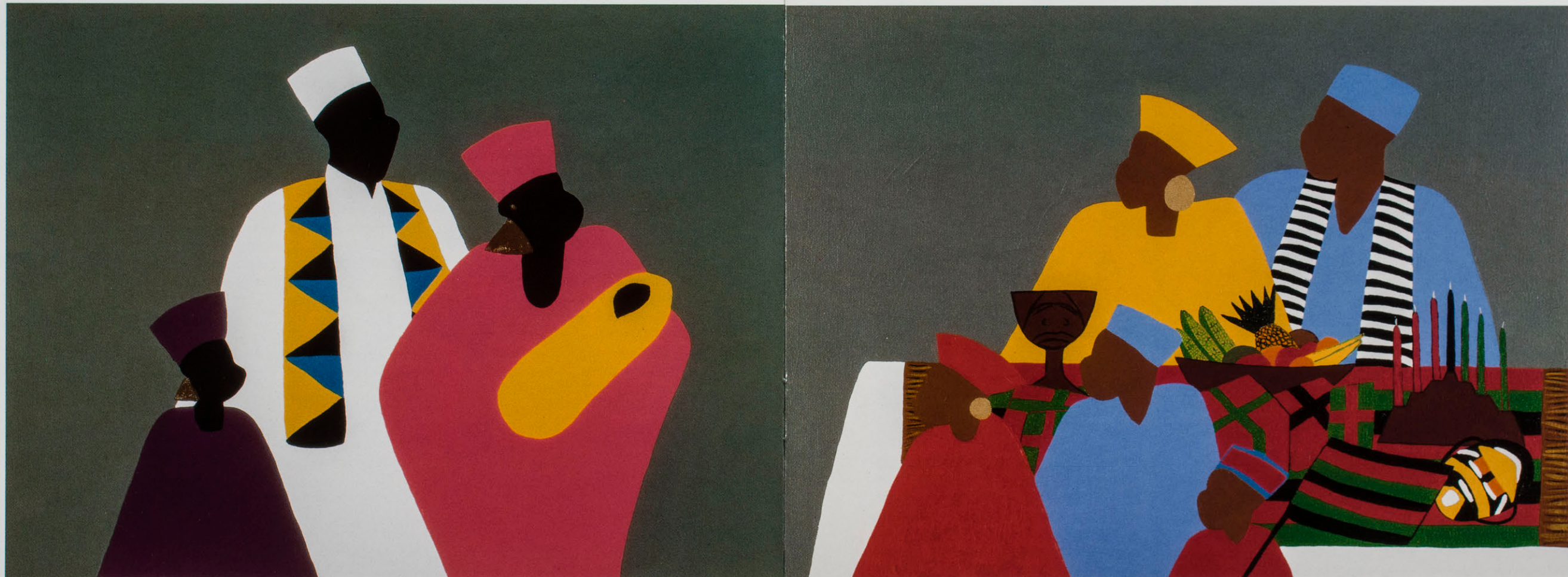
Thirdly, Kwanzaa is a time of com-

memoration of the past, of remembering and praising those upon whose shoulders today's Black people stand, those who dedicated their lives that their descendants might live fuller and more meaningful ones. During the holiday, the people focus on their role as custodians of a great legacy and recommit to honoring their heritage by preserving and expanding upon it. Africans are the fathers and mothers of humanity and human civilization, the sons and daughters of the Holocaust of Enslavement, and the authors and heirs of the reaffirmation of Africanness and of the people's social justice tradition of the 1960s. Each period has left a legacy of challenge, struggle, and achievement; the people honor each by learning of it and living by it. And this activity is a focal point for Kwanzaa.

Fourthly, Kwanzaa is a time of recommitment to the ideals of the community, a time to focus, in both thought and practice, on the culture's highest and most fundamental values. Kwanzaa is profoundly and pervasively concerned with values, reflecting the Kawaïda contention that values are the hinge on which human possibilities turn. Kwanzaa gives time for examining, refining, and reaffirming what is important in life; at the heart of this activity is not only the character development of persons but also the very life of the community and the vitality of the culture. Kwanzaa was created to introduce and reinforce the *Nguzo Saba*, or Seven Principles (see box on page 8), the basic values of African culture that are the building blocks for the community as well as its social glue.

BELOW: *Good Friends* (left) and *Kwanzaa*, by Synthia Saint James. Acrylic on canvas, each 13 by 18 inches. From the artist's book, *The Gifts of Kwanzaa*, (Albert Whitman & Co., Morton Grove, Ill., 1994).

The seven symbols of Kwanzaa are *mkeka*, the mat on which the other symbols rest, representing the foundation of tradition and history on which the people build; *mazao*, the fruits and vegetables that symbolize the harvest; *muhindi*, the corn, an ear for each child in the home; *kinara*, the candle holder representing roots in continental Africa; *mishumaa saba*, the seven candles that stand for the *Nguzo Saba*, the Seven Principles; *kikombe cha umoja*, the unity cup from which libation is poured; and *zawadi*, the gifts for the children, symbolizing their parents' labor and love as well as their own commitments made and kept.



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Finally, Kwanzaa is a time for celebration of the Good, for ingathering and rejoicing through renewal of acquaintances, lively dialog, narratives, poetry, dancing, singing, drumming and other music, and feasting. We celebrate community, culture, and friendship, the bountifulness of the earth, the wonder of the universe, the achievements of the elders, and the promise of the young. In short, Kwanzaa honors all that is good in the widest sense of the word—divine, natural, and social.

KWANZAA IS marked in two basic ways: in family-centered activities, and in community gatherings and public celebrations. At mealtime or in daily activities, the family works together during Kwanzaa's seven days to introduce, teach, and express the *Nguzo Saba* in particular and African values and practices in general. The people come together in larger groups, especially on the nights of *Umoja* and *Kuumba*, for communal ceremonies involving *tambiko* (libation), expressions of unity, instruction, entertainment, and—on December 31—a magnificent feast prepared cooperatively by all attending.

During Kwanzaa, the people greet each other using Swahili phrases; the names of the days—and the values to be emphasized on each—are also expressed in Swahili. This language, which is spoken in many African countries, was selected for the holiday to reflect African Americans'

commitment not just to a specific ethnic or national group but to the whole of Africa and African culture. Swahili is Pan-African in character, and so are African Americans, who claim for their heritage not just one lineage or location but rather all the people and the continent of Africa.

ANY PARTICULAR MESSAGE that is good for a particular people, if it is humanistic in its content and ethical in its grounding, speaks not just to that people—it speaks to the world. Kwanzaa is celebrated in

sun shines and the waters flow.

For our people everywhere then:

For Shaka, Samory, and Nzingha and all the others known and unknown who defended our ancestral land, history, and humanity from alien invaders;

For Garvey, Muhammad, Malcolm, and King; Harriet, Fannie Lou, Sojourner, Bethune and Nat Turner and all the others who dared to define, defend, and develop our interests as a people;

For our children and the fuller and freer lives they will live because we struggle;

that spirit, as having a particular meaning for Africans as well as a universal message for all people of good will. Its *tamshi la tambiko* (libation statement) expresses clearly the values and vision that Black people cherish and maintain as they celebrate Kwanzaa.

Tamshi la Tambiko (The Libation Statement)

Our fathers and mothers came here, lived, loved, struggled and built here. At this place, their love and labor rose like the sun and gave strength and meaning to the day. For them, then, who gave so much, we give in return. On this same soil we will sow our seeds and build and move in unity and strength. Here, too, we will continue their struggle for liberation and a higher level of human life. May our eyes be the eagle, our strength be the elephant, and the boldness of our life be like the lion. And may we remember and honor our ancestors and the legacy they left for as long as the

NGUZO SABA

At the core of Kwanzaa's rituals and meaning are the *Nguzo Saba*, the Seven Principles, which are offered as a foundation necessary for a self-affirming, self-determining, humanistic, and Afrocentric family, community, and culture:

Umoja (Unity)

To strive for and maintain unity in the family, community, nation, and race.

Kujichagulia (Self-determination)

To define ourselves, name ourselves, create for ourselves, and speak for ourselves.

Ujima (Collective work and responsibility)

To build and maintain our community together and make our brother's and sister's problems our problems and to solve them together.

Ujamaa (Cooperative economics)

To build and maintain our own stores, shops, and other businesses and to profit from them together.

Nia (Purpose)

To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

Kuumba (Creativity)

To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

Imani (Faith)

To believe with all our heart in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle.

MAULANA KARENGA

For Kawaïda and the Nguzo Saba, the new system of views and values that gives identity, purpose, and direction to our lives;

For the new world we struggle to build;

And for the continuing struggle through which we will inevitably rescue and reconstruct our history and humanity in our own image and according to our own needs.

MAULANA KARENGA

Dr. Maulana Karenga, the creator of Kwanzaa, is professor and chair of the Department of Black Studies at California State University at Long Beach. He is chair of The Organization Us and the National Association of Kawaïda Organizations. He has authored several works, including Introduction to Black Studies; The Million Man March/Day of Absence Mission Statement; and Selections from the Husia: Sacred Wisdom of Ancient Egypt. This article is adapted from his book, Kwanzaa: A Celebration of Family, Community and Culture (University of Sankore Press, Los Angeles, second edition, 1997). Sankore Press has just released a special commemorative edition of this definitive work, to coincide with the issuance of a United States postage stamp honoring Kwanzaa; the book is available in the Exposition Park museum Gallery Store.

Images by Los Angeles artist Synthia Saint James grace the covers of more than forty books, including a trilogy of author Alice Walker's work, and Waiting to Exhale, by Terry McMillan. She has illustrated seven children's books and has authored two of these, including The Gifts of Kwanzaa, published in 1994 by Albert Whitman & Co. Ms. Saint James has received the Parents Choice Silver Honor and a Coretta Scott King Honor Award for her work on children's books. Since 1990 she has completed more than twenty commissions for organizations and individual collectors. The United States Postal Service commissioned her to create the first Kwanzaa stamp for its holiday stamp series. The stamp will have its first day of issue in Los Angeles on October 22, and ceremonies at the Museum of Natural History in Exposition Park will mark the occasion. A selection of Ms. Saint James's paintings are on view in the Rotunda of the Exposition Park museum through March 1, 1998.

AFRICA: One Continent. Many Worlds.

A new exhibition, opening October 8 at the Museum of Natural History in Exposition Park, allows visitors to discover firsthand the vitality and significance of African peoples and communities by "journeying" to selected sites

on the African continent. AFRICA: One Continent, Many Worlds, is rich with traditional and contemporary ethnological artifacts from several parts of the continent—as well as with the voices and artworks of peoples of the African diaspora. Its imaginative and lively design incorporates interactive opportunities for experiencing the natural and cultural history of Africa, and for appreciating its considerable influence on our lives today. The exhibition continues in the Dart Gallery until January 4, 1998.

The museum will host several other special exhibits and events on related themes in the fall:

■ Beautiful and powerful photographic portraits by artist Tony Gleaton, from his series entitled *Africa's Legacy in Mexico*, are on view through December, 1997.

■ The colorful, evocative paintings of Los Angeles artist Synthia Saint James—the creator of the image on the new U.S. postage stamp honoring Kwanzaa—are featured in the Old Rotunda through March 1, 1998.

■ The museum is mounting an exhibition selected from its own African holdings by people whose heritage and experiences are based in Africa. Working as a committee—with Dr. Margaret Ann Hardin, Curator of Anthropology—Los Angeles community leaders have chosen and organized the pieces in the exhibition to reflect personal, professional, and community perspectives. On view in second floor galleries through March 1, 1998.



■ The Museum Stores is working with a major gallery to offer a special sale of very fine African art in the Exposition Park museum. In addition, the Gallery Store opens on October 8 with a full selection of gifts, books, and

educational materials about Africa and African peoples. For more information please call 213/763-3488.

■ The museum's Education Division is celebrating AFRICA: One Continent, Many Worlds, with special weekend entertainment and crafts programs for the whole family. The festivities will occur on certain Saturdays and Sundays in October and November (October 11 and 12 and 18 and 19, November 1 and 2, 15 and 16, and 29 and 30), from 10:45 to noon and from 12:30 to 1:45, in the Foyer of the Museum of Natural History in Exposition Park. All events are free with museum admission. Details on each weekend's events will be given on the museum's recorded information number, 213/763-DINO.



AFRICA: One Continent, Many Worlds, was organized by the Field Museum of Natural History, Chicago. Its national tour is sponsored by Ford Motor Company and TIME Magazine.

The exhibition of AFRICA: One Continent, Many Worlds, at our museum in Los Angeles has been made possible in part by the Ralphs/Food 4 Less Foundation, Wave Community Newspapers, and the Los Angeles County Metropolitan Transportation Authority.

ABOVE: Bronze plaque, Nigeria, Benin.

© Field Museum, neg. A108784c, cat. 91263.

PROGRAMS FOR MEMBERS AND VISITORS

LECTURES & SPECIAL EVENTS

■ HART OF THE WEST

Saturday and Sunday, September 27 and 28, 9 a.m. to 5 p.m., William S. Hart Museum and Park, Newhall

Celebrate California's admission to the Union and the sesquicentennial of our statehood with a weekend of Western fun at the William S. Hart Museum and Park. Activities include a Native American powwow and craft fair, a Wild West show, re-enactments of scenes from the Civil War era, and hands-on opportunities to discover what life was like in the Old West. Admission is free. For more information, please call 805/259-0855.

■ HAUNTED TRAIL

Friday to Sunday, October 24 to 26, 7 to 9 p.m., William S. Hart Museum and Park

The Friends of Hart Park and Museum present their second annual Halloween fund-raising event, featuring scary adventures and entertainment throughout the "haunted" grounds and woodlands of William S. Hart's historic estate. Visitors will hike a gently climbing, well-maintained gravel trail; closed toe shoes are recommended. Admission is \$4 per person; proceeds will support programming at the Hart Museum and Park. For further information please call 805/254-4584.

A slide-illustrated lecture

■ NEW ADVANCES IN ICE AGE ART

Sunday, October 26, 2 p.m., Jean Delacour Auditorium, Museum of Natural History, Exposition Park

With Dr. Paul G. Bahn, contributing editor of *Archaeology Magazine*, we focus our attention on the major advances made over the past few years in the study of the world's earliest known art. Dr. Bahn will discuss significant discoveries of pre-Upper Paleolithic sites, experimental reconstructions of painting techniques, the impact of new pigment analyses, and attempts at direct dating. He will also describe impor-

tant new cave sites as well as several revealed to be fakes. This lecture is cosponsored by the Archaeological Institute of America, Los Angeles Society. \$7 members, \$9 nonmembers, \$5 students with current ID.

■ AZTEC HUMAN SACRIFICE

Sunday, November 2, 2 p.m., Jean Delacour Auditorium, Museum of Natural History, Exposition Park

Large-scale human sacrifice reached unique ritualized refinement among the sixteenth-century Aztecs of Mexico. Dr. Patricia Anawalt, Director of the Center for Study of Regional Dress at the Fowler Museum of Cultural History, examines this fascinating phenomenon in three parts. First, the story is told from the conquistadors' point of view: drawings from a 1922 edition of W.S. Prescott's *Conquest of Mexico* are used to illustrate the Spaniards' horrified response to the "heathen" practices of the strange new land. Attention then turns to the rationale underlying the Aztecs' theatrical ceremonies, where human offerings were regularly made to their gods; colorful depictions from indigenous pictorial codices illustrate this section of the talk, which highlights the various ritual contexts in which victims were sacrificed. The final part of the lecture is a consideration of how modern-day scholars have viewed Aztec human sacrifice. These explanations—proposed between the 1950s and the present—serve almost as a Rorschach in the way that they reflect each decade's theoretical persuasion. \$7 members, \$9 nonmembers, \$5 students with current I.D.

■ HOW THE MIND WORKS

Sunday, October 19, 2 p.m., Jean Delacour Auditorium, Museum of Natural History, Exposition Park.

How is it that we ponder the nature of our own consciousness? How is it that we are moved to tears or laughter? How do we see in three dimensions? How *does* the human mind work? In his new book, *How the Mind Works* (W.W. Norton & Co., 1997), Dr. Steven Pinker, who is professor of psychology and director of the Center for

Cognitive Neuroscience at Massachusetts Institute of Technology, tackles the intricacies of the human mind to decipher how we think, feel, and act. Dr. Pinker explains how the mind stores and uses information, a process that allowed our ancestors to understand and outsmart objects, animals, and each other. He will also discuss what natural selection designed the mind to accomplish in a hunting and gathering environment. \$7 members, \$9 nonmembers, \$5 students with current I.D.

■ WHY PEOPLE BELIEVE WEIRD THINGS

Monday, November 3, 7 p.m., Griffith Observatory

How does thinking go wrong, especially when people are dealing with extraordinary claims and controversial ideas in the realms of science and superstition? In the new book, *Why People Believe Weird Things* (W.H. Freeman, 1997), author Michael Shermer—professor in the Cultural Studies Program at Occidental College, publisher of *Skeptic Magazine*, and director of the Skeptics Society—explores what it is that drives all of us to be compelled by unsolved mysteries, to seek spiritual meaning in a physical universe, to desire immortality, and to wish that our eternal hopes are fulfilled in reality. Cosponsored by the Natural History Museum and the Friends of the Observatory. \$2 museum and FOTO members, \$4 adult nonmembers, \$2 children ages 5 to 12 and senior citizens. For more information and to register, please call 818/846-FOTO.

ADULT CLASSES

■ OVAL PINE NEEDLE BASKETS

Saturday, November 22, 9 a.m. to 4 p.m., Education Classroom, Page Museum

Master basket maker Judy Mulford teaches us to create beautiful, functional coiled baskets using fragrant California pine needles. We'll learn various stitches and basket-shaping techniques as well as pattern design. Ms. Mulford welcomes students of all experience levels. \$55 members, \$65 nonmembers.

ADULT FIELD TRIPS

■ LOTUSLAND

America's Most Exotic Garden

Saturday, September 20, 7:30 a.m. to 5:30 p.m.

Lotusland, the former estate of Russian operatic soprano Madame Ganna Walska, is one of the richest treasure troves of tropical and subtropical plants in North America: some of the plant species on this 37-acre botanical park have become extinct in their native habitats. The site was a secret to all but garden aficionados and botanists until it was opened to the public in 1992.

Robert Spangenberg, horticulturist and former Natural History Museum staff member, will accompany us on our trip up the coast to give background information on the rare plants that we will encounter. Then we will spend 2 hours touring the unusual gardens with Lotusland docents. Following our trip to Lotusland, we will picnic at Rocky Nook Park, then travel to the Santa Barbara Orchid Estate for a private tour.

Registration includes admission fees to both Lotusland and the Santa Barbara Orchid Estate, plus transportation from the Petersen Automotive Museum by chartered motorcoach; participants bring their own picnic lunch. \$55 members, \$65 nonmembers.

■ THE THEATER DISTRICT

Saturday, September 27, 9:30 to 11:30 a.m.

Explore the streets of Los Angeles and recall film's golden years as we view the sumptuous movie palaces in Broadway's historic Theater District. Docents from the Los Angeles Conservancy lead our morning walking tour through the largest concentration of pre-World War II movie houses in America; there we will review the beginnings of the movie industry, from the nickelodeon to the birth of the talkies, and examine the interiors of several historic theaters, including the majestic Orpheum. Wear comfortable walking shoes for our morning trek into Hollywood's history. \$20 members, \$25 nonmembers.

A research expedition

■ DIVE WITH THE SHARKS

Saturday, November 30, 7 a.m. to 5 p.m. Children ages 7 and older accompanied by an adult

Join us on a breathtaking voyage into the mysterious realm of the blue shark. We'll safely enter the water in the protected setting of a specially designed snorkeling cage to observe blue sharks in their natural environment off the coast of Catalina. Participants may even have the opportunity to assist researchers from the Southern California Marine Institute in their ongoing juvenile blue shark tagging program. Marine biologists from the Hydrosphere team along with museum instructors will round out our day with presentations and workshops on shark behavior and natural history, oceanography, and navigation.

We'll provide masks, snorkels, and children's wetsuits; adults provide their own wetsuits. We depart from Terminal Island in Long Beach; all participants should pack a bag lunch, snacks, and drinking water. \$75 members, \$85 nonmembers.

FREE FAMILY PROGRAMS

These family programs are free with museum admission for children ages 4 and older. No reservations are necessary, but space in some programs is limited, so please arrive early.

■ GET YOUR HANDS WET!

**Saturday, September 13, 1:30 p.m.,
Discovery Center, Museum of Natural
History, Exposition Park**

Ken Watson of Lifesong Inc., is bringing tide pools into the Discovery Center! Learn about and touch the animals that live in these watery places; then craft your own sea critter to take home.



■ WRAP IT UP!

**Saturday, October 18,
1:30 p.m., Discovery Center,
Museum of Natural History,
Exposition Park**

Artist Angela Briggs introduces us to a delightful companion, the traditional African wrap doll. Then you will use new and recycled material to make your own doll to take home.



African wrap dolls by Angela Briggs.
Photographs by Dick Meier.

In addition to the program above, Ms. Briggs will conduct dollmaking workshops on October 12 and November 1, from 12:30 to 1:45, during the special weekend festivities described on page 9.

PROGRAMS FOR MEMBERS AND VISITORS CONTINUED

■ TRACKING THE MONARCH BUTTERFLY

Orientation: Wednesday, December 10, 7 to 8:30 p.m. Field Trip: Sunday, December 14, 10 a.m. to 2 p.m.

Each year monarch butterflies living west of the Rockies migrate hundreds of miles to spend the winter on the mild California coast. On our field trip to a wintering roost in Santa Barbara, we'll observe thousands of these butterflies. In the orientation class, Walt Sakai, a lepidopterist and professor of life sciences at Santa Monica City College, discusses the monarch's life cycle and migratory behavior. On the field trip, we'll learn to tag the monarchs so that naturalists can track their migration. Participants provide their own transportation and picnic lunch. \$14 members, \$18 nonmembers.

■ THE LIFE AND LAND OF THE HOPI

Monday through Monday, January 12 through 19, 1998

Because of the resounding success and popularity of our January 1997 trip to northern Arizona, we are pleased to offer a second excursion to this fascinating area, with an added day-journey to Canyon de Chelly.

The Hopi, descendants of the ancient Anasazi, have resided in villages in their mesa country for many centuries. As craftspeople they are well known for their exquisite polychrome pottery, silver overlay work, coiled basketry, and intricately carved kachinas. To uncover the traditions and lifeways of these people of the Southwest, we will visit villages and historical sites, interact with residents and community leaders, and observe artisans at work. Our guides, most of whom are Hopi tribal members, are experts in the culture.

\$1035 members, \$1085 nonmembers; single occupancy option an additional \$280. Price includes 7 nights' lodging at the Hopi Cultural Center, tours of Hopi country, meals, and all transportation beginning and ending in Phoenix. Cosponsored with the Heard Museum in association with the Yavapai County Community College. Please call 213/763-3534 for a complete itinerary.

CHILDREN'S & FAMILY PROGRAMS

To ensure the best possible experience for your child, please abide by the age requirements stipulated in our program descriptions.

■ GOING, GOING, GONE!

Saturday, September 27, 10 a.m. to noon, Museum of Natural History, Exposition Park. Children ages 9 to 12

In the nineteenth century, the dodo bird of Madagascar became extinct: the last known individuals died and the species disappeared forever. Why should we care? Naturalist and museum educator Carl Carranza gives some facts about extinction—what causes it and how the end of a species will continue to affect us all. \$15 members, \$20 nonmembers.

■ CAR DREAMS

Overnight, Saturday to Sunday, September 13 to 14, 7 p.m. to 8:30 a.m., Petersen Automotive Museum. Children ages 5 and older with accompanying adult

Get your Petersen learner's permit for "overnight driving" as we back up to the early 1900s and then zoom toward the future of the automobile. We'll roam the byways and back alleys of Los Angeles in the museum's Streetscape exhibitions, make craft items with car motifs, and tell car stories. An evening snack and breakfast are included. \$40 members, \$50 nonmembers.

■ NDOTO NZURI SLEEPOVER

Overnight, Saturday to Sunday, October 18 to 19, 7 p.m. to 8 a.m., Museum of Natural History, Exposition Park. Children ages 5 and older with accompanying adult

Ndoto Nzuri (pronounced in-doh-toh in-zoo-ree) is Swahili for "good dreams." Spend the night in the African Mammal Hall and discover the fascinating natural and cultural history of the African continent. After touring the museum's exhibit, AFRICA: One Continent, Many Worlds, we will meet live animals with relatives in Africa and create traditional crafts to take home. An evening snack and a light breakfast are included. Participants must bring their own sleeping bag and air mattress. \$40 members, \$50 nonmembers.

■ HALLOWEEN CAMPOUT AT THE TARPITS

Overnight, Saturday to Sunday, October 25 to 26, 7 p.m. to 8 a.m., Page Museum. Children ages 5 and older with accompanying adult

Be one of the first to sleep among the amazing bones and fossils found at the famous Rancho La Brea tar pits. Celebrate Halloween with us as we take a flashlight tour of the museum and cast a few fossils of our own to take home; then we'll parade past some tar-pit critters in our Halloween costumes and see what we can scare up. An evening snack and a light breakfast are included. Participants bring their own sleeping bag and air mattress. \$40 members, \$50 nonmembers.

FAMILY FIELD TRIPS

■ BONES, BLUBBER & BALEEN

The Marine Mammal Research Facility Saturday, November 15, 10:30 a.m. to noon. Children ages 6 and older accompanied by an adult

Take a special behind-the-scenes tour of the amazing collection of whale, dolphin, walrus, seal, and sea lion skeletons at the Natural History Museum's Marine Mammal Research Facility in Vernon. Our leader is Dr. John Heyning, the museum's Curator of Marine Mammals. Participants meet at the site. \$14 members, \$18 nonmembers.

■ THE PALEONTOLOGY OF PALOS VERDES

Saturday, November 22, 9:30 a.m. to noon. Children ages 5 and older accompanied by an adult

Spend the morning screening for marine fossils with the museum's own model maker Joe Cöcke. We'll learn about the paleontology and geology of San Pedro and the Palos Verdes Peninsula as we search for fossils along this beautiful portion of our coastline. Mr. Cöcke will help us identify the specimens we find and teach us to record our discoveries just as real museum scientists do. Pack a lunch for a picnic following the program. Participants provide

■ TAGGING THE MONARCH BUTTERFLY

This is a special opportunity for your child to experience what it is like to be a scientist. Each year, monarch butterflies migrate hundreds of miles to spend the winter on the mild California coast. On our field trip to Santa Barbara, we'll visit one of their preferred roosting sites. With Walt Sakai, a lepidopterist and professor of life sciences at Santa Monica City College, we'll learn to tag the monarchs so that naturalists can track their migration. Participants provide their own transportation and lunch. \$14 members, \$18 nonmembers.

ANNOUNCEMENTS

Museum Loan Service

■ SOME CATS ARE STAYING!

The Natural History Museum's exhibit *Cats! Wild to Mild* has departed on its cross-country tour, but there is still plenty of feline fun left here in Los Angeles.

Take your family to visit the feline families at the Los Angeles Zoo and reinforce your new cat-fact knowledge with a Cats! Zoo Explorer Kit. These easy-to-carry shoulder bags, developed by zoo and museum educators, are full of family-oriented activities and hands-on models designed to help visitors learn more about the wild cats they encounter at the zoo. Ask for your kit at the zoo's front entrance membership booth.

As a member of the Natural History Museum, you can borrow a bobcat, an ocelot, a cat skeleton, or a whole thematic Cats Teaching Kit from your Members' Loan Service. Stop by the loan service counter, located in the Exposition Park museum's Discovery Center, for ideas on how to enhance your child's learning experiences in the new school year. We have a large selection of science specimens, historical objects and models, and cultural artifacts

For more information please call the Exposition Park museum's loan counter (213/763-3228) during program hours, or contact the Loan Programs' Coordinator (213/763-3345) at other times. **The loan counter is open Thursdays from 2:00 to 4:30 p.m. and Saturdays from 10 a.m. to 2 p.m.**

■ AN INVITATION TO SERVE

Are you thinking about volunteering? Interested individuals are invited to sit in on a Thursday Docent training class or attend a Saturday Service Council meeting and discover the excitement of volunteering at the Exposition Park, Page, and Petersen museums. For further information please call 213/763-3341.

PUBLIC PROGRAMS RESERVATION FORM

■ **By mail:** Complete the form below, fill in the charge information or enclose a check payable to Museum Foundation, and return your order form and payment with a self-addressed, stamped envelope. The form may be duplicated. Mail to: *Education Division, Natural History Museum, 900 Exposition Boulevard, Los Angeles, CA 90007*

Applicants for filled programs will be placed on a waiting list and contacted if vacancies or rescheduling occur. If you have paid for a filled program, your payment will be refunded in 4-6 weeks.

Dates and times of programs are subject to change, and class sizes are limited. Please call 213/763-3534

Mail to:
Education Division
Natural History Museum
900 Exposition Blvd.
Los Angeles, CA 90007

☐ My check is enclosed

Charge my credit card:

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[illegible]

Total Remittance _____

Credit Card # _____ Expiration Date _____

Please list children's names, ages, and programs in which they are enrolling:



FOSSIL HUNTING AT RED ROCK CANYON

October 3
through 5, 1997

Discover the world of Miocene fossils on this camping trip to beautiful Red Rock Canyon. The trip is designed for families with children ages 7 and up because it includes a special half-day excursion to Nightmare Gulch. We will search for fossils with museum curator Dr. Dave Whistler, the only paleontologist with a collecting permit for the canyon. We'll also take nature hikes, learn about the unique geology of the region, and roast marshmallows around the evening campfire. Best of all, parents can relax while Helen Whistler prepares all three meals on Saturday as well as breakfast on Sunday. You provide transportation and camping gear, we'll take care of the rest! Arrive anytime after noon on Friday; be prepared for moderately difficult hiking. Museum members: \$65 per child and \$95 per adult; nonmembers: \$75 per child and \$105 per adult.

For more information or to make reservations, please call 213/763-3534.

Sponsored by the Natural History Museum Education Division. See pages 12 and 13 for more family field trips.



PHOTOGRAPHS BY DICK MEIER

MUSEUM ON THE MOVE



DICK MEIER

NEW DEVELOPMENT EXECUTIVE

Vincent Beggs has joined the Natural History Museum staff as Vice-President for Development of the museum's Foundation, where he will

administer fund raising through planned and annual giving programs, support groups, and Membership Services.

Prior to joining the museum's staff, Mr. Beggs was for 5 years executive director and COO of the Los Angeles Children's Museum. A graduate of Art Center College, Los Angeles, he studied architecture and design at UCLA and completed the Museum Management Program of the University of Colorado. In addition to serving as executive director of the Palos Verdes Art Center, he held administrative positions in education at the Barnsdall Art Park and the American Craft Museum in New York City and, as a principal of Exhibition Associates of Blue Point, New York, was involved in the development of a number of exhibitions, programs, and audiovisual productions for museums across the country.

■ NEW HUMAN RESOURCES DIRECTOR

Brenda L. Rushforth, PHR, is the new Director of Human Resources for the Natural History Museum. She will be responsible for employee relations, recruitment and training, and administration of wages and salaries, benefits and pensions, and personnel records.

Ms. Rushforth is a graduate of Brigham Young University in Provo, Utah, with a degree in Administrative Management. She received her designation as a Professional in Human Resources (PHR) in 1992 from the Human Resources Certification Institute in Alexandria, Virginia. Before joining the museum staff, she served for 7 years as the director of human resources and training for the Los Angeles County Medical Association. She is active in a number of

professional organizations, including the Society for Human Resources Management and the American Society for Training and Development.

■ 1997 DINOSAUR BALL SUCCESS

The fifteenth Annual Dinosaur Ball, the museum's annual black tie event held on March 15, 1997, was both spectacular and successful. Guests strolled through a jungle environment, complete with sights and sounds of the wild and in keeping with the premier opening that evening of Cats! Wild to Mild, an extraordinary exhibit generously supported by Friskies PetCare Co., the National Science Foundation, Smith-Welsh Foundation, and Ralphs/Food 4 Less Foundation. Our first-ever Dinosaur Ball silent auction prompted the guests to bid on a variety of handsome items, including an XK8 Jaguar donated by Hornburg Jaguar, Inc.; Alliance Board of Directors member Maryann Rinsch and her husband, Charles, won the bidding for the beautiful white convertible.

Donors and friends of the museum dined on Patina's sumptuous cuisine and danced among the dinosaurs until well past midnight to the music of the J. Sterling Orchestra. Guests headed home with special mementos, gifts generously funded by Farmers Insurance Company.

The museum is grateful to the individuals, corporations, and foundations who supported and attended the 1997 Dinosaur Ball. As a result of their generosity, the Dinosaur Ball Committee was able to direct approximately \$240,000 to the museum's programs of public outreach. A special thanks to Joan D. Wrede for her untiring work on the committee.

■ FELLOWS CALENDAR OF UPCOMING EVENTS

Exciting times are ahead for the Fellows. The 1997-1998 calendar for this special support group is a wonderful combination of private events, informal lectures, and unique travel opportunities:

- A fabulous fun-filled day trip to Point Reyes in October.
- A private reception with anthropologist, author, and Fellow Dr. Patricia Anawalt

following her public lecture at the museum in November (see page 10).

■ The annual Fellow's holiday party hosted by Museum President and Director Dr. James L. Powell and his wife, Dr. Joan Hartman, on December 14.

■ Yellowstone in Winter, a not-to-be-missed, specially designed trip in February.

■ Archeologist Dr. James E. Brady's talk on the Cave of the Glowing Skulls and his discovery of a 3,000-year-old extinct civilization.

■ A fascinating view of Hollywood's past presented by film historian Marc Wannamaker and costume historian Louise Coffey-Webb.

■ ■ ■

The museum extends a warm welcome to its newest Fellows:

Mr. and Mrs. Irvin Atkins
 Ms. Hermine Beck
 Dr. and Mrs. Arthur Berke
 Mr. and Mrs. Donn B. Conner
 Lynn M. Dorsey
 Mr. John K. Duncan
 Ms. Diane J. Dykema and Mr. Greg Keever
 Mr. Barclay Edmundson
 Mr. and Mrs. Russell B. Faucett
 Dr. Karen and Mr. Ben Goldstein
 Ms. Joan Grasty (Honorary)
 Mr. and Mrs. J.D. Hornberger
 Caprice and Alvin Jenkins
 Mr. and Mrs. Arthur Kassel
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 Dr. and Mrs. Nathan Wolfstein
 Mr. and Mrs. Robert J. Woolway

MEMBERSHIP

NEW BENEFITS!

Membership Services is pleased to be able to offer additional benefits without raising your Membership giving levels:

■ All members, from our \$40 Active members on up, will now receive invitations to two members'-only openings for major exhibitions each year.

■ Members at the Contributing level (\$100 annually) and higher will be invited to special programs featuring guided tours of our exhibit halls or collections, food, and fun.

■ Monthly trivia trails—challenging scavenger hunts that will enrich your tour of the Exposition Park museum.

For more information about these new benefits, or to upgrade your membership, please stop by the Membership Services Office in the Exposition Park museum, or call 213/763-3426.

IMPORTANT FOOTBALL SEASON INFORMATION

USC football games at the Coliseum bring crowds of visitors to Exposition Park. On days when there is a game, fees for parking in the Museum of Natural History parking lots range from \$5 to \$10, and the lots fill quickly. Please plan ahead when visiting the Exposition Park museum on weekends.

The dates of games this fall are September 6 and 13, October 4 and 25, and November 8 and 22. For information on these and other Coliseum events, please call 213/748-6131.

The Natural History Museum Foundation
 gratefully acknowledges
 The Ahmanson Foundation
 for its generous support of the Insect Zoo.

The Natural History Museum Foundation
 is pleased to recognize
 The Capital Group Companies, Inc.,
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As of July 1, 1997

The Natural History Museum exists to advance knowledge and to enable people of all ages, backgrounds, and interests to understand and appreciate their natural and cultural heritage. The museum assembles, conserves, interprets, and holds in trust collections of irreplaceable objects from nature and human history. These collections reveal the history of the Earth and the evolution and diversity of life and culture. They sustain programs of research, exhibits, education, and publication.

Natural History Museum of Los Angeles County

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■ George C. Page Museum of La Brea Discoveries

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General information 213/934-PAGE

■ Petersen Automotive Museum

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■ William S. Hart Museum

24151 San Fernando Road, Hart Park, Newhall 91321

General information 805/254-4584

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Natural History Museum of Los Angeles County

Exposition Park, Los Angeles, California 90007

AFRICA

One Continent. Many Worlds.

For this exhibition
the Gallery Store
in the Exposition
Park museum
opens on October 8
with a diverse
selection of the art
of Africa, such as
this puberty doll from
the Ndebele people
of southern Africa.

The store also
features a wide
array of gifts,
books, and
educational materials
about Africa and African
peoples.

Museum members receive a discount on their purchases in all of our museum stores!

Dinosaur Shop and Explore Store/Exposition Park Museum: 213/763-3488

Museum Store, Petersen Automotive Museum: 213/964-6328

Tar Pits Store/ Page Museum of La Brea Discoveries: 213/857-6300

For more
information
please call

213/763-3488.

